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the defence of the empire's southern frontier; what the general left there, naturally was a garrison of Chinese soldiers, and this is the usual conception of the event (cf. Hirth, *T'oung Pao*, vol. 1, 1890, p. 138; and *Bronzettrommeln*, p. 52). These Chinese soldiers and their descendants intermarried with native women, and thus developed into a colony of "natives." This is my opinion in the case, but it does not imply that M. Ferrand is wrong, and that I am right. Dogmatism of any sort is detestable, and every problem is debatable from many points of view. I merely wish to make these observations, which seem to me somewhat essential in bearing upon the problem in question, and am perfectly willing to listen with respect to the arguments of others.<sup>1</sup>

There are several interesting appendices, especially one in which the Ghur of the Arabs is identified with Formosa. The entire work is replete with substantial information and novel suggestions which open a wide perspective for future research. I only wish M. Ferrand might also have given us his opinion in regard to the alleged Ptolemaic allusions to Malayan names,—thus Perimula taken for the site of the city of Malaka by L. Contzen (*Die Portugiesen auf Malaka*, p. 4, Bonn, 1906) and the Maleou Kolon, discussed by Yule (*Hobson-Jobson*, p. 545) and Gerini.

B. LAUFER

## OCEANIA

*Neu-Caledonien und die Loyalty-Inseln; Reise-Erinnerungen eines Naturforschers.* FRITZ SARASIN. Basel: Georg und Co., 1917. 284 pp. 184 figs., 8 pls., 1 map.

This is the preliminary account of a fifteen months' trip (1911–1912) to one of the least known regions of Oceania. The typography and illus-

<sup>1</sup> It should be pointed out also that the authenticity of the above Chinese account is not altogether beyond doubt. As far as I am aware, it is not recorded in the official Han Annals, either in the chapter dealing with the reign of the Emperor Kuang-wu or in the biography of Ma Yüan (*Hou Han shu*, chap. 54). G. E. Gerini (*Researches on Ptolemy's Geography of Eastern Asia*, p. 353) holds that the story does not deserve much credit. An entirely new conception of the matter has recently been propounded by H. Maspero (*Bull. de l'Ecole française*, vol. XVIII, no. 3, pp. 24–26), which cannot be reproduced here *in extenso*. Maspero speaks also of a Chinese colony, but regards the Ma-Yüan tradition as a legend forged in explanation of the name Ma-liu, which he interprets as the transcription of a foreign word, applied by the natives to that Chinese settlement and not understood by the Chinese, who subsequently connected this word with the name of Ma Yüan. This point of view is possible, but would certainly exclude any relation of Ma-liu to Malāyu. The presence of the Malayan Cham in Indo-China, of course, permits us to look for Malayan influences in this region; and the word "Malāyu" is familiar to the Cham (Aymonier and Cabaron, *Dictionnaire čam-français*, pp. 383, 388).

trations are on a par with the publications associated with the name of Sarasin, and the text is largely though not wholly devoted to matters of considerable anthropological interest.

As was to be expected, Dr. Sarasin devoted a great deal of attention to physical anthropology (pp. 41 seq., 156, 249 seq.). He found the stature of the New Caledonians to average 166.4 cm. for the men and 156.6 for the women, with a rather marked difference between the northern and the southern groups, the mean of the former descending to 164 cm. while in the south it rises to 170.5 cm. In physique the natives are frequently very powerful, the chest and musculature of their long arms and legs being well developed. The North Caledonians are of darker skin color than the rest of the aborigines, the chest being brown or reddish-brown, while the abdominal and dorsal regions are of somewhat darker shade. The hair of the adult population is defined as spiral, coarse and dark brown, but that of children is finer, more or less curly and of lighter brown tint. The beard is well developed, as is the black body hair, which however does not appear before puberty, when it begins to supersede the fine yellowish nap that covers the forehead, cheeks, neck, back and arms in childhood. In the north the skull is decidedly dolichocephalic (72.1 for males, 73.5 for females) and is characterized by a decidedly projecting glabella, prominent browridges and an excessive development of jaws and teeth. The nose is very wide, thick and fleshy, though not equaling in this respect the "idealized" representations of native art. The mouth is often extremely wide, but the thick lips do not protrude in Negro fashion. In the south dolichocephaly and the spiral hair-form are less pronounced, while the number of individuals with relatively light pigmentation is somewhat greater.

The natives of Mare, Loyalty Islands, resemble the North Caledonians in their decided long-headedness and dark skin color, but are somewhat taller (167.8 cm.) and display Negroid features less conspicuously. More especially, there is a great deal of variability in the form of the hair of the head, which is often not frizzy but curly or even wavy. Here, too, a yellowish down was noted on the bodies of children. Dr. Sarasin is not inclined to explain the deviations of the Loyalty Islanders from the Caledonian norm by Polynesian mixture but rather as the result of free variability and isolation (p. 251 f.). Indeed, in the island of Ouvéa, where Tongan immigrants are known to have settled, their unions with aboriginal women have failed to change the physical type, which is of markedly Caledonian character (p. 278).

Though the stone technique has become quite obsolete, Dr. Sarasin

succeeded in making some important archaeological finds that shed light on its character. Thus, in various Caledonian sites he discovered a variety of quartz knives, scrapers, drills and points (p. 81 seq.), while the exploration of a kitchen-midden brought to light fist-hatchets of Acheulean shape, discoidal stones with unilateral working of the edge, as well as distinctly neolithic relics including a polished ax and pottery sherds (p. 119).

Ethnographically Dr. Sarasin's results are most important as to material culture since other phases of native life have suffered greatly from the impact of Caucasian civilization. Nevertheless even as regards sociology and religious usage we are able to glean some worth-while data. For example, it is interesting to learn that in Lifou (Loyalty group) boys from their fifth year until marriage occupy the youths' house (p. 266). Remnants of totemism were noted in New Caledonia, where the several "families" bear bird or plant names and observe corresponding restrictions (p. 74). The Oceanian taboo notion exists in the simpler form of a property protection (p. 49). Hamlets ruled by headmen are the political units. A number of these form the tribe, which is governed by a chief and a council of elders, also anciently by a war chief. Formerly the chiefs enjoyed almost divine veneration and exercised power over life and death; succession was in the male line (p. 36). It must not be supposed that these tribes represent a large population; the smallest embrace several hundred individuals, none as many as two thousand. The linguistic differentiation is also noteworthy, there being sixteen related but for the most part mutually unintelligible languages in New Caledonia.

Much information was obtained on burial customs. Some corpses were found in the clefts of rocks, wrapped in barkcloth or mats but without a covering of earth; in New Caledonia the flexed position occurs (p. 65 seq.). In another spot of the island the author found a sort of shrine of eight skulls in a row with offerings of yams nearby; the skulls had been separated from the skeletons after decomposition (p. 165). A similar shrine was seen in Ouvéa but not in any other part of the Loyalty islands; in Mare, however, another curiosity occurs,—burials in deep grottoes in the midst of stalactites (pp. 275, 236 seq.).

Festivals and dances are still frequently held but their significance can rarely be determined at the present day. Wooden masks are still fairly common but complete mummers' costumes, including a feather cloak, are rare. Dr. Sarasin pictures a masquerader wearing the well-known proboscis type of mask (p. 100). Contrary to the current notion that the masks are war regalia, it seems that they are representations of a

marine deity, who is supposed to appear in this guise when annoyed by loud conversation. Magical rites are largely connected with horticultural activities. Rain-making is an art transmitted from father to son, and there are sacred stones treasured to promote the growth of yams and taro (p. 157 seq.).

The New Caledonians are skilled horticulturists (p. 54 seq.). Like the natives of the New Hebrides, they use the system of terrace irrigation for taro. Yams, the other staple, are raised by dry gardening. Unfortunately Dr. Sarasin does not enlighten us as to the sexual division of labor. Codrington's generic statement for Melanesia (*The Melanesians, Studies in Their Anthropology and Folklore*, p. 304), that the respective shares of men and women are "settled by local custom," is manifestly inadequate. There is certainly considerable variability among Oceanians in this regard, but only detailed information for every group can help us determine whether the allotment of work follows local caprice or some definite principle supplementary to Eduard Hahn's in the main but not universally valid generalization. On one point Hahn's theory certainly requires some amendment, *viz.*, in the matter of nomenclature. Not all the primitive forms of tillage can be accurately grouped under the heading of "hoe culture." For example, the New Caledonians use merely a digging-stick (p. 56), and the same was true of the Hopi Indians. Perhaps the comprehensive term "horticulture" might be used generically as complementary to "plough culture."

Other points can be merely alluded to in passing. The houses are generally round structures with high thatched conical roofs; the decorative carvings are amply illustrated. Pottery and barkcloth have unfortunately disappeared but bark beaters (figs. 31 and 157) were still collected in both New Caledonia and Mare. Spears were hurled with the aid of a sling (p. 65) instead of a spear-thrower. Shields and protective armor were never used (p. 64). A curious flute is pictured as the only form of musical instrument (p. 40 f.), for even the drum was lacking in this part of Melanesia. A very crude form of wooden headrest is still employed by the older generation (p. 78).

The culture of the Loyalty islands is essentially similar to that of New Caledonia but with some important modifications. Thus, the absence of any suitable stone called forth a great variety of wooden knives, pointed coral branches served as drills, and other implements were of shell (p. 243 seq.). The artistic sense of these people also seems markedly inferior to that of the New Caledonians, though as to general ability the author has formed a favorable opinion of them (p. 238).

These brief notes will, it is hoped, suffice to rouse interest in Dr. Sarasin's book, and specialists will welcome even more heartily his forthcoming monograph on *Nova Caledonia*.

ROBERT H. LOWIE

*Contributions to the Ethnography of Micronesia.* AKIRA MATSUMURA.  
(Journal of the College of Science, Imperial University of Tokyo,  
vol. XL, art. 7, 1918). 174 pp., 36 pls., 72 text figs.

The author of this paper was one of a party of Japanese scientists dispatched by the Imperial University of Tokyo in 1915 to the Micronesian islands which Japan had recently taken possession of. The party sailed in a government vessel, and made short visits to a few of the most important islands, *i. e.*, Yap, Truk, Palau, Kusaie, Ponapé, Jaluit, and Saipan. The whole voyage occupied only 64 days, including a trip to Fiji. The author, however, had the aid of two assistants, and obtained what information he could from the Japanese officials in the islands.

The discussion is limited almost entirely to the material culture of the islanders. These he divides into two main groups, an eastern and a western, and takes up under each division the main elements of their culture, such as clothing and ornament, food, household utensils, dwellings, weapons, etc. Comparisons are made between the different islands visited, and the older writers are often drawn on to fill out descriptions when the objects formerly used have disappeared. The paper gives a fair idea of the present condition of the natives, and interesting comparisons between some of the principal islands. Though the quotations from earlier writers are frequent, the reader is often referred to them for detailed descriptions, not only of the things which have disappeared but even of many objects still in use, such as houses and boats.

The work is useful as a general summary of the material culture and for its comparative treatment of different islands. The author also makes numerous comparisons with Polynesia, Melanesia and the Malay Archipelago, and believes that Micronesia has many things in common with these regions. On both physical and ethnographical grounds he regards the natives of Micronesia as "an admixture of various neighboring tribes" and "as constituting a distinct race, the Micronesian, rather than a group belonging to another race."

The numerous text figures illustrate the objects described. There is one colored plate of a carved beam from a chief's house at Palau. Except one plate of various objects, all the others are from photographs of individual natives, groups, houses, and village scenes. Among others